

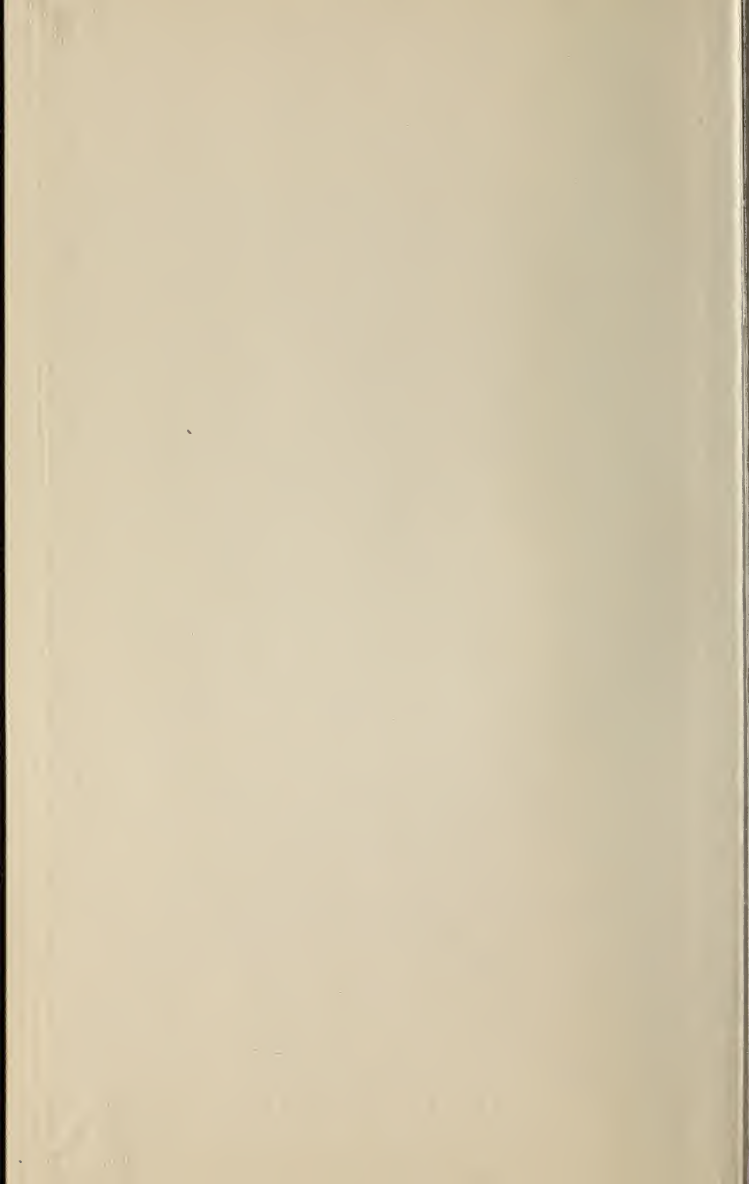
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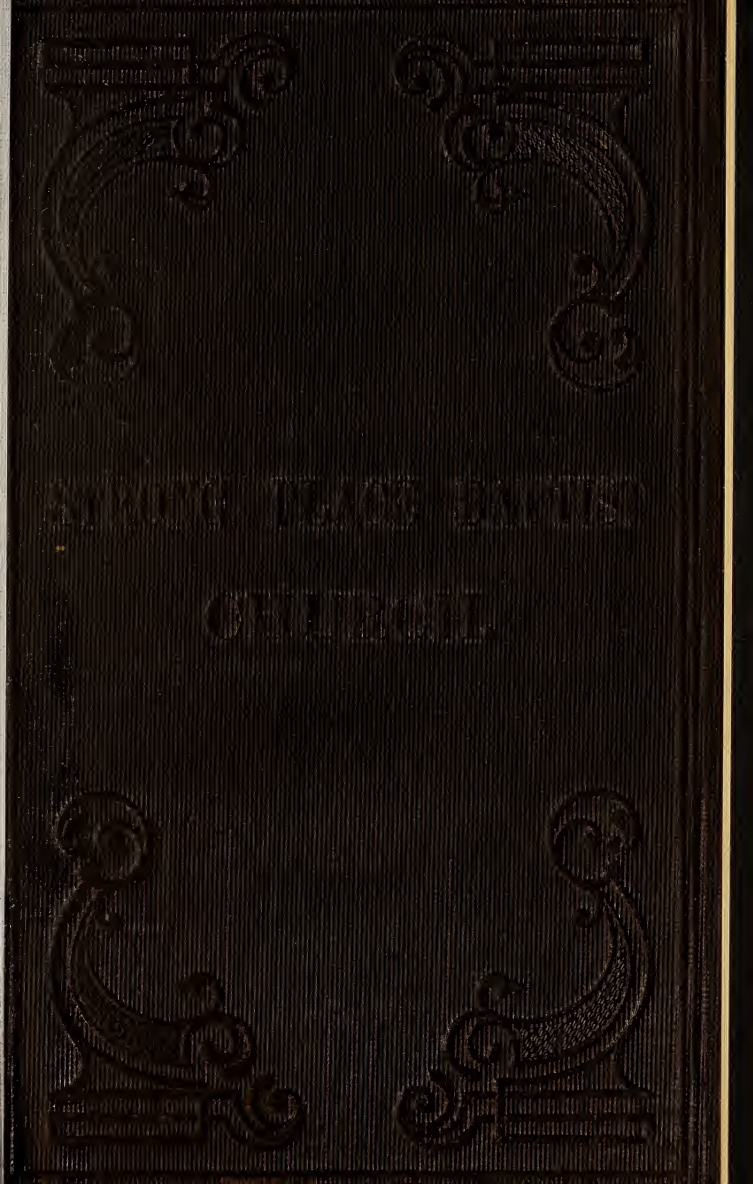
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STRONG PLACE BAPTIST CHURCH
BROOKLYN

A
BRIEF HISTORY
OF THE
STRONG PLACE BAPTIST CHURCH,
BROOKLYN,
WITH
THE DECLARATION OF FAITH,
CHURCH COVENANT,
GENERAL REGULATIONS,
AND
LIST OF OFFICERS.

New York :

GEORGE W. WOOD, PRINTER, No. 2 DUTCH-STREET.

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BRIEF HISTORY OF THE CHURCH.

THE rapid growth of South Brooklyn, and the inadequate supply of the means of religious instruction, induced a few persons to establish a Sunday School in a vacant house on Degraw-street, near Columbia, in the month of October, 1847. Among the persons who first engaged in this work were Messrs. William M. Price, Truman Richards, Dr. A. C. Burke, Mrs. D. P. Richards, Mrs. A. J. Downer, and Miss M. Downer.

The number of children at first gathered into the Sunday School was eighteen, which number was afterwards increased to an average attendance of from fifty to sixty.

In December, 1847, prayer and conference meetings were commenced in the Sunday School Room, with occasional preaching on Sunday evenings for the following six months; after which time, with few omissions, preaching was regularly maintained on Sunday evenings.

The rapid increase in the number of Sunday School scholars, and of the congregation on Sunday evenings, soon required better and larger accommodations, which were found in May, 1848, in a small hall on the corner of Degraw and Columbia-streets, which was very soon filled.

About the first of September, 1848, Mr. George M. Van Derlip, a licentiate of the Oliver-street

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Baptist Church, New York City, and a student in the University of the City of New York, who preached the first sermon in connection with this movement, began to preach regularly on Sunday evenings, and continued to perform this important service till the opening of the Sunday School Room in Strong Place, where he preached the first sermon on the 6th of January, 1849. His faithful and acceptable services in connection with this enterprise are worthy of special record.

In the course of the summer of 1848, the call for the establishment of more permanent institutions seeming to be more and more imperative, the gentlemen before named, with others residing in that quarter of the city, held several meetings with reference to that object. At these meetings Mr. Truman Richards presided, and the Rev. S. S. Cutting acted as secretary. Most of the persons who attended these preliminary business meetings were members of the Pierrepont-street Baptist Church, Brooklyn; several, however, who manifested a cordial interest in the movement were not professors of religion. Committees were appointed to seek out suitable lots for a church edifice, and to inquire concerning a suitable candidate for the ministerial office. The committee for the latter purpose, Messrs. J. E. Southworth, S. S. Cutting, and Wm. M. Price, early directed their attention to the Rev. Elisha E. L. Taylor, Pastor of the Pierrepont-street Baptist Church, in the belief that his approved gifts and great success in the pastorate of that church, as well as the cordial esteem in which he was held by brethren in this part of the city, who had not as yet joined in this move-

ment, furnished, with the divine blessing, a sufficient pledge of the immediate and efficient progress of the undertaking.

The committee, therefore, recommended an application to the Rev. Mr. Taylor, and in November, 1848, he was invited to commence his labors on the first of January then ensuing, at an annual salary of twelve hundred dollars.

The proposition was considered by Mr. Taylor, with an enlarged view of the facts in the case, and he signified his willingness to undertake the arduous duties to which he had been invited.

On the evening of the 23d day of October, 1848, a meeting was held at the usual place of worship, on the corner of Degraw and Columbia-streets, pursuant to legal notice, to elect trustees and perform such other acts as might be necessary for the legal organization of the congregation accustomed to worship in that place. Mr. E. B. Litchfield presided, and Mr. A. B. Capwell acted as secretary.

At this meeting it was—

Resolved, That this organization shall be known and styled, "The Strong Place Baptist Church, Brooklyn."

Messrs. Edwin C. Burt, James E. Southworth, and E. Darwin Litchfield were elected as trustees.

The committee, on procuring lots for a meeting-house, reported the purchase of suitable lots on the corner of Strong Place and Degraw-street, which report was unanimously adopted, and the action of the committee confirmed.

A building committee, consisting of Messrs. A. C. Burke, A. J. Downer, E. B. Litchfield, Truman

Richards, James M. Burt, and J. W. Huntley, were appointed to act in connection with the trustees in superintending the erection of a suitable Lecture-room on the lots referred to. Plans were procured, and the work was soon commenced and carried rapidly forward. The Sunday School and Conference Room was so far completed on the 6th of January, 1849, that services were held therein that evening, and on the next day, Jan. 7th, the Sunday School, numbering about eighty scholars, and having had connected with it from its organization about one hundred and forty, commenced its regular sessions in the new room.

At a meeting in Jan., 1849, Rev. E. E. L. Taylor, M. B. Savage, and J. E. Southworth, were appointed a committee to prepare a suitable Declaration of Faith and Covenant, to be presented as a basis of union on which to organize a new Baptist Church, and a meeting was appointed to be held on the evening of the 31st of January, to hear the report of this committee, and perfect a Church organization.

Accordingly, on that evening brethren and sisters who had received letters of dismission from the Pierrepont-street and other Baptist churches, for the purpose of organizing a new church in Strong Place, assembled in the lecture room, where, after devotional exercises, the Rev. Mr. Taylor was called to preside, and Mr. A. B. Capwell was chosen clerk. Of the letters presented *fifty-six* were found to be from Pierrepont-street, and *ten* from other churches. The committee previously appointed to prepare Articles of Faith and Covenant, presented their report,

and these having been read and separately considered, it was unanimously

Resolved, That we, the persons whose names are contained in the letters just read, do hereby adopt this declaration of Faith and Covenant, and by this act constitute ourselves, "The Strong Place Baptist Church, Brooklyn."

At an adjourned meeting, February 7, after much solemn deliberation and prayer, brethren James E. Southworth, Moses B. Savage, and Edwin C. Burt were chosen Deacons.

The chapel was opened for Divine worship on Sunday, March 18. The pastor preached in the morning, the Rev. B. T. Welch, D.D., in the afternoon, and the Rev. J. L. Hodge in the evening. The public recognition of the church occurred April 18. The sermon was preached by the Rev. J. Dowling, D.D., and the charge was delivered by the Rev. J. L. Hodge.

The church now recognized, possessing a large and commodious chapel, with the requisite grounds for the principal edifice, and enjoying the services of a pastor whose heart was fully in his work, entered at once upon a course of prosperity which demands acknowledgments of special gratitude. The chapel was almost immediately filled, the Sunday School was vigorously sustained and largely attended, and systematic contributions to benevolent objects were early arranged and successfully and liberally maintained. The rapid growth of the church is indicated by the following facts. The church was organized in the winter of 1849 with 66 members. During the winter of 1849-50 a very interesting revival was enjoyed,

as the fruits of which 44 were baptised. The total membership of the Church reported to the Association in June, 1850; was 156; in 1851, 193; in 1852, 219; in 1853, 291. In the winter of 1852-53, the second extensive revival was enjoyed, over 50 baptisms resulting. The number of members reported in 1854 was 322; in 1855, 354; in 1856, 375. This year was commenced in a more vigorous manner the Home Mission work of the church. From that time a missionary has been sustained in the more destitute portions of South Brooklyn, and two Mission Sunday Schools, these evangelical labors having had the special blessing of God. In the winter of 1856-57, the church enjoyed the most powerful revival experienced in its history, over 100 being received to its membership by baptism. The number of members reported to the Association in June was 500. About 300 have been received to the church by baptism since its organization.

The Treasurer's accounts from January 1st, 1849, to May 1st, 1857, show the following statement of amounts contributed by this church and congregation for its building, current expenses for support of the Gospel, and for benevolent objects at home and abroad:—

For the purchase of six lots of land, and erecting church edifice, with chapel, including necessary repairs	*\$69,740 85
For current expenses, for support of the Gospel among ourselves	28,403 85

* There remains of this sum an indebtedness of \$14,000, which has been provided for by subscriptions, payable in two years from April, 1857.

For Foreign and Home Missions through the "American Baptist Missionary Union" and the "American Baptist Home Mission So- ciety	8,811 30
For sundry benevolent objects, Bible, Tract, and Publication Societies, Mission Schools, Church Library, and Ministerial Education .	9,899 03
In addition to the above, there have been sun- dry contributions for Universities and Theo- logical Institutions, upwards of	10,000 00
Total	\$126,855 03

It only remains to record, for the benefit of those who shall come after us in this church, the conditions and means under which, with the blessing of the Head of the Church, this prosperity has been enjoyed. In the first place, the church has had the steady and concentrated labors of its pastor uninterrupted, except by the Providential affliction of temporary ill-health. In the second place, there was early manifestation among the brethren, both official and unofficial, and among the sisters likewise, a readiness to second the pastor's endeavors by a cheerful and unremitted co-operation—and this habit has been maintained to the present time. Self-denial, labor, and expense, have been cordially rendered as exigencies have required. In the third place, the church has felt itself particularly called to the faithful maintenance of Sunday School labors, and to efforts for local evangelization. Out of this conviction have grown not only the Mission Sunday Schools, but the preaching stations of the church, and the blessing of the Holy Spirit has given from this source a harvest of souls. This record is made in no boast-

ful spirit—with a painful conviction that we have fallen short of our duty and our privileges—but with a desire, while acknowledging the past blessings of the Father, Redeemer, and Sanctifier, to indicate the directions in which, as we believe, the future prosperity of the church may be found—in the concentrated labors of the pastor, in the steadfast co-operation of brethren and sisters as his helpers in Christ Jesus, and in faithful labors for the conversion of the young and of neglected classes—these means used in dependence on the Holy Spirit and with earnest prayer for his blessing.

CHURCH EDIFICE.

The early measures taken for securing a house of worship have been referred to in the foregoing sketch. It has been stated likewise that the chapel was opened for Divine worship in March, 1849. As the chapel and the principal edifice constitute in fact but one building, the whole the work of one architect, (Minard Lafever, Esq., of New York,) and conceived in the original plan, a single description will convey the best idea of the structure.

Extreme length of the church, including tower, lecture-room, and buttresses, 140 feet. Length of main building, including vestibule and chancel, 94 feet. Width of church, including tower and buttresses, 71 feet. Width of main building out-

side, 60 feet 8 inches. Length of lecture-room outside, 68 feet 6 inches. Width of lecture-room inside, 31 feet. Height of church at apex of the roof, 54 feet. Height of side walls, 32 feet. Height of tower, 64 feet. The whole height of the tower and spire is 192 feet. Length of side galleries, 68 feet. Width of side galleries, 11 feet. Height of nave, 43 feet. Height of side aisles, 28 feet. There are 168 pews, 36 in the side galleries, and 132 on the main floor; they will seat 1,150 persons. This church is of purely Gothic style. The interior being more elaborate than the exterior, deserves a more particular description. The wood-work is of black walnut, richly carved, and yet not so much so as to obscure that chasteness which pervades the whole. The plaster-work has its share of tracery and carved ornaments, and is laid off and colored in imitation of stone. There are ten columns, 17 feet high and 1 foot 10 inches in diameter, from the top of which spring the arches which carry the walls between the nave and side aisles. The windows are of stained glass, handsomely designed; but the great feature of the interior, and a new one, is the traceried and carved spandrel which is here introduced, thus connecting the side-walls of the nave with the ceiling by a graceful arch, and with decided effect. The ceiling of the nave is pannelled with deep panels, the mouldings of which, like those of the arches, corbels, and cornices, have a peculiar boldness, and yet enough of richness to be pleasing to the eye.

The chancel has its richly stained glass window, a beautiful desk, and a screen with traceried panels

and carved heads, interspersed with quatrefoils and Tudor-flowers; turrets surmounted by pinnacles finished with carved corbels, crocketts, and finials. Within the chancel and beneath the desk is the baptistery, and it is so arranged that the desk is easily moved back, so that in a minute's time everything may be made ready to administer the baptismal rite in view of the whole congregation. The organ and choir gallery has a peculiar arrangement; at the center of the pannelled front, which projects $2\frac{1}{2}$ feet over the vestibule wall into the main auditory, and is supported by carved brackets, there is another projection of octagon shape, pannelled and finished at the angles with turrets ornamented with carved crocketts and finials. Within this octagonal projection is the seat for the organist, so that the choir are all in front of him, ranged on either side. In the place of curtains, as is usual, around the top of this gallery front a carved Tudor-flower is placed, which, in an architectural point of view, has a much better effect. The organ is a splendid one in tone and finish, and the case is not surpassed for beauty by any in the city.

The exterior of the church is of brown stone, and though not so elaborate in ornament as the interior, has that often-neglected quality, adaptation, and the conformity of the several parts in making a perfect whole. The lecture-room fronts and has its main entrance on Strong Place, and is adorned with a triple window over the entrance, and towers at the corners, surmounted with pinnacles and carved finials. The main tower, on which is the spire, is at the corner of the main

building formed by the angle of the streets, and has an entrance to the church through it from Strong Place. The principal entrance to the church is at the center of the main front on Degraw-street. The principal features of this front, besides the main tower, are a small tower surmounted with a pinnacle, a large triple window over the main entrance, a diagonal buttress at the westerly corner, finished with a pinnacle and finial; and between this buttress and the small tower is a side entrance, with a window over it to light the stairs ascending to one of the side galleries. The main tower is arranged for a bell and clock. The deep shadows of the broad projecting buttresses on the corners of the tower, and between the windows, have a fine effect. These buttresses give the long perpendicular lines peculiar to this style, and are necessary to support the superincumbent weight and to strengthen the walls. The spire (not yet finished) will be one of graceful proportions, judging from the drawings, and, like the whole, has the merit of being original in its composition.

THE
DECLARATION OF FAITH
OF THE
STRONG PLACE BAPTIST CHURCH,
BROOKLYN, L. I.

WE believe that the Holy Bible was written by men divinely inspired ; that it is the only sufficient and perfect rule of faith and practice ; and that, among others, it teaches the following important truths :

ARTICLE I.

That there is only one living and true God, infinite in every natural and moral excellence ; and that He has revealed himself as the Father, and the Son, (or the Word), and the Holy Ghost—the same in respect to Divine essence, whatever distinction there may be in some respects,—and supremely worthy to be loved, revered, obeyed, confided in, and praised.

See Deut. vi. 4. Is. xlv. 24. Deut. xxxii. 4. Ps. xxxvi. 5, xxxiv. 8. John x. 15, 30 ; i. 1—13. Rom. ix. 5. I. Tim. iii. 16. Rev. i. 8. John xiv. 26, xv. 26. Acts v. 3, 4. I. Cor. iii. 16, xii. 11. Mat. xxviii. 19. Ps. xxxiv. 8.

ARTICLE II.

That man was created holy, but by willfully violating the law of his maker, he fell from that state ; by nature, there is in us no holiness ; we are all inclined to evil ; and, in that all have sinned, all are “ children of wrath,” justly exposed to death and other evils, temporal, spiritual, and eternal.

See Gen. i. 27, 28, 31. Eccl. vii. 29. Gen. ii. 16, 17. iii. 1—6. Rom. v. 12. Eph. ii. 3. Ezek. xviii. 19, 20. Rom. vii. 18. Jer. xvii. 9, 10. I. John, i. 8.

ARTICLE III.

That the only way of deliverance from this state of guilt and condemnation, is through the sacrifice of Jesus Christ, the eternal Word, who miraculously assumed our nature, or became incarnate, and “ whom God hath set forth to be a propitiation through faith in his blood,” having “ so loved the world that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life.”

See John i. 14. Luke i. 26—35. Acts xiv. 12. Rom. iii. 20—26. John iii. 16.

ARTICLE IV.

That all who truly obey the Gospel, “ were chosen in Christ before the foundation of the world,” by Him who sees “ the end from the beginning ;” that in consequence not of their own merit, but of God’s own purpose and grace, they are regenerated by the Holy Spirit,

without whose influence none would ever repent and believe, as it is the duty of every one immediately to do.

See Eph. i. 4. Is. xlv. 10. John iii. 6—8, i. 12, 13. I. Pet. i. 2. John xvi. 9, iii. 18, 19. Acts xvii. 30. Rev. xxii. 17.

ARTICLE V.

That the great Gospel blessing, which Christ of his fulness bestows on such as believe in Him, is JUSTIFICATION; that such justification consists in the pardon of sin, and the promise of eternal life, on principles of righteousness; that it is bestowed not in consideration of any works of righteousness which we have done, but solely through his own redemption and righteousness; that it brings us into a state of most blessed peace and favor with God, securing every other blessing needful for time and eternity.

See I. John i. 16. Acts xiii. 39. Rom. v. 9, 17, iv. 4, 5, v. 19, iii. 24. I. John ii. 12. Rom. v. i, 2, 11. I. Cor. i. 30. Matt. vi. 36. I. Tim. iv. 8.

ARTICLE VI.

That nothing can separate true believers from the love of God; that they will be “kept by the power of God, through faith, unto salvation;” the sure and final proof of their being true believers, consisting in the continuance of their attachment and obedience to Christ till the close of life.

See I. Pet. i. 5. John x. 27—29. I. John ii. 19. Matt. xxiv. 13.

ARTICLE VII.

That a visible Church of Christ is a congregation of baptized believers, associated by covenant in the faith and fellowship of the Gospel—observing the ordinances of Christ—governed by His laws, and exercising the gifts, rights, and privileges invested in them by His Word; that its only proper officers are Bishops, or Pastors, and Deacons, whose qualifications, claims, and duties, are more specially defined in the epistles to Timothy and Titus.

See I. Cor. i. 1—13. Matt. xviii. 17. Acts v. 11, viii. 1. xi. 36. I. Cor. iv. 17, xiv. 23. I. Tim. iii. 5. Acts ii. 41, 42. II. Cor. viii. 5. 1. Cor. v. 12, 13, xi. 2, 23, iv. 17. Mat. xviii. 15—20. Matt. xxviii. 20. John xiv. 15, xv. 12. Eph. iv. 7. Philip. i. 1. Acts xiv. 23, xv. 22. I. Tim. iii.

ARTICLE VIII.

That the only proper subjects of Baptism and the Lord's Supper, are professed believers; that baptism is really and validly administered only by *immersion* "in the name of the Father, Son, and Holy Ghost;" and that it is, by scriptural example, a pre-requisite to church relationship and communion at the Lord's Table.

See Matt. iii. 6—12, xxviii. 19, 20. Acts viii. 12, 37. Rom. vi. 1—13. Col. ii. 12. I. Pet. iii. 21, ii. 9. Acts ii. 37—42.

ARTICLE IX.

That according to the example of the apostles and earliest disciples, sanctioned by the repeated presence of Christ himself, after his resurrection, the first day of the

week is to be observed as the *Lord's Day*, or Christian Sabbath.

See Mark ii. 28. John xx. 19, 26. I. Cor. xvi. 1, 2. Acts xx. 7. Rev. i. 10.

ARTICLE X.

That there will be a resurrection of the just and the unjust; and that the Lord Jesus Christ will come to judge both the living and the dead—when those who shall have continued or died impenitent and unreconciled to God, will be sentenced to endless punishment, according to the desert of their sins; and those who shall have truly repented and turned to God, relying solely on the merits of Him who suffered “the just for the unjust,” will be completely delivered from the dominion of sin, and be admitted into the holy and heavenly mansions with fulness of joy; so shall they be forever with the Lord.

See John v. 28, 29. Acts xvii. 30, 31. John viii. 21, 24. Matt. xxv. 46. John xiv. 2, 3. I. Thess. iv. 14—17. Rev. xx. 12, 13. Rom. ii. 4—16. II. Cor. v. 10. II. Pet. iii. 7—14.

CHURCH COVENANT.

As we trust that we have been brought by divine grace to receive the Lord Jesus Christ and to give up ourselves to Him, so we do now, relying on His gracious aid, solemnly covenant with each other and promise,

that we will walk together in brotherly love, as becomes the members of a Christian church; that we will exercise an affectionate care and watchfulness over each other, and faithfully admonish and entreat one another as occasion may require; that we will not forsake the assembling of ourselves together, nor neglect to pray for ourselves and for others; that we will endeavor to bring up such as may at any time be under our care, "in the nurture and admonition of the Lord," and by a pure and lovely example, to win our kindred and acquaintance, to the Saviour, to holiness, and to eternal life; that we will rejoice at each other's happiness, and endeavor with tenderness and sympathy, to bear each other's burdens and sorrows; that we will live circumspectly in the world, denying ungodliness and worldly lusts, setting a worthy example, and remembering that, as we have been voluntarily buried by baptism, and have been raised up from the emblematical grave, so there is on us a special obligation, henceforth to lead a new and holy life; that we will strive together for the support of a faithful, evangelical ministry among us; that, according to our ability and opportunities, we will, as faithful stewards of the Lord, do good to all men, especially in helping to extend the Gospel in its purity and power to the whole human family; and that, through life, amidst evil report and good report, we will humbly and earnestly seek to live to the glory of Him who hath called us out of darkness into his marvelous light.

GENERAL REGULATIONS AND APPOINTMENTS.

There are usually *three* public Services on each Lord's day. Preaching morning and afternoon, and a social meeting for Prayer and Conference in the Chapel in the evening.

The Monthly Concert of Prayer for missions is observed on the first Lord's day evening of each month.

The Concert of Prayer for Sunday Schools, on the second Sunday evening of the month.

The Lord's Supper is regularly observed on the afternoon of the first Lord's day of every month; and when there are Candidates, the Ordinance of Baptism is usually administered in connection with the morning service of the same day.

The regular Monthly Church Meeting is held on Tuesday evening, before the first Lord's day of each month.

The Pastor is uniformly in his study to receive calls for religious conversation, and with reference to membership with the Church, Monday afternoon and evening, preceding the Church meeting.

A weekly Prayer and Conference Meeting is held on Friday evening; a weekly Lecture on Wednesday evening, ordinarily from January till May.

The Sunday School meets six months of the year,

beginning with May, at nine o'clock in the morning, and during the remaining six months at two in the afternoon. The bell rings fifteen minutes before the time of its meeting.

BENEVOLENT CONTRIBUTIONS.

A system of Monthly Contributions for Home and Foreign Missions has been in operation since the organization of the Church, which the members of both Church and Congregation are earnestly desired to adopt.

Besides these collections there is a public collection during the months of January and February for the Bible Cause.

March and April for the Tract Cause.

May and June for the State Convention and Ministers' Widows' Fund.

July and August for the Sunday Schools.

September and October for the Publication Society.

November and December for Ministerial Education.

A collection is taken on the last Sabbath of the year for the Church Library.

Collections are taken on Thanksgiving Day and at the Lord's Supper every month for the poor of the Church and Congregation. No other public collections are taken up except by a special vote of the Church.

The collections made for the poor are dispensed by the Deacons, and accounted for in gross by the Treasurer.

All collections for whatever objects are required to

be paid in full into the Treasury of the Church, and to be reported by the Treasurer in his annual account, to be audited by a Committee from the Trustees.

The temporalities of the Church and Congregation are under the direction of a Board of nine Trustees divided into three equal classes, one-third of whom are elected at each annual meeting of the Society in October. Their names will be found, for convenience of reference in the renting of Pews, &c., in the general list of officers.

CHURCH LIBRARY.

A valuable Library is being collected, which is open every alternate Saturday evening for one hour by the Librarian, when books, under certain restrictions, may be drawn from it by any member of the Church or Congregation.

ADMISSION OF MEMBERS.

A Special Committee of two is appointed on all applications for membership with the Church, whose examinations relative to the personal piety, and moral character, and views of doctrine are expected to be particular, and, if satisfied, so to report previous to the vote being taken on their reception. If not satisfied they have authority to postpone the appearance of the applicant before the Church.

REMOVAL OF MEMBERS.

It is expected of all members who remove from the City, to any place where there is a regular Baptist Church, anticipating a return within a year, that they take from the Pastor, and present to the Church, a letter of Commendation for occasional Communion.

In case of a removal of members for any longer period, they are expected to ask for a letter of dismissal from the Church, to some regular Baptist Church in their neighborhood; if there be none such within a convenient distance, they are required to give yearly information to the Church, of their residence and spiritual condition. Neglect of this, subjects any such member to the discipline of the Church, and a final withdrawal of fellowship.

OFFICERS.

PASTOR.

REV. E. E. L. TAYLOR, D. D.

DEACONS.

J. E. SOUTHWORTH,
MOSES B. SAVAGE,
A. C. BURKE,
PALMER TOWNSEND,
DWIGHT SPENCER,
A. F. ROBERTS,
J. K. SAMSON,

CLERK.

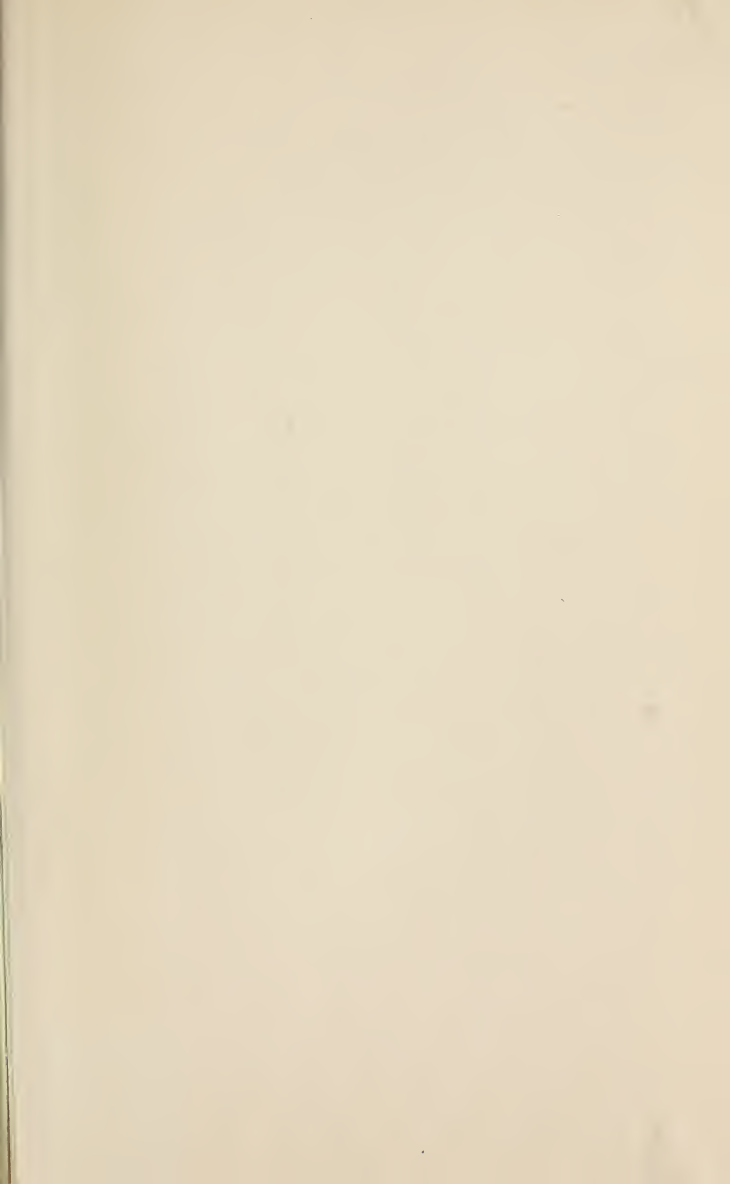
EDWARD D. BURT.

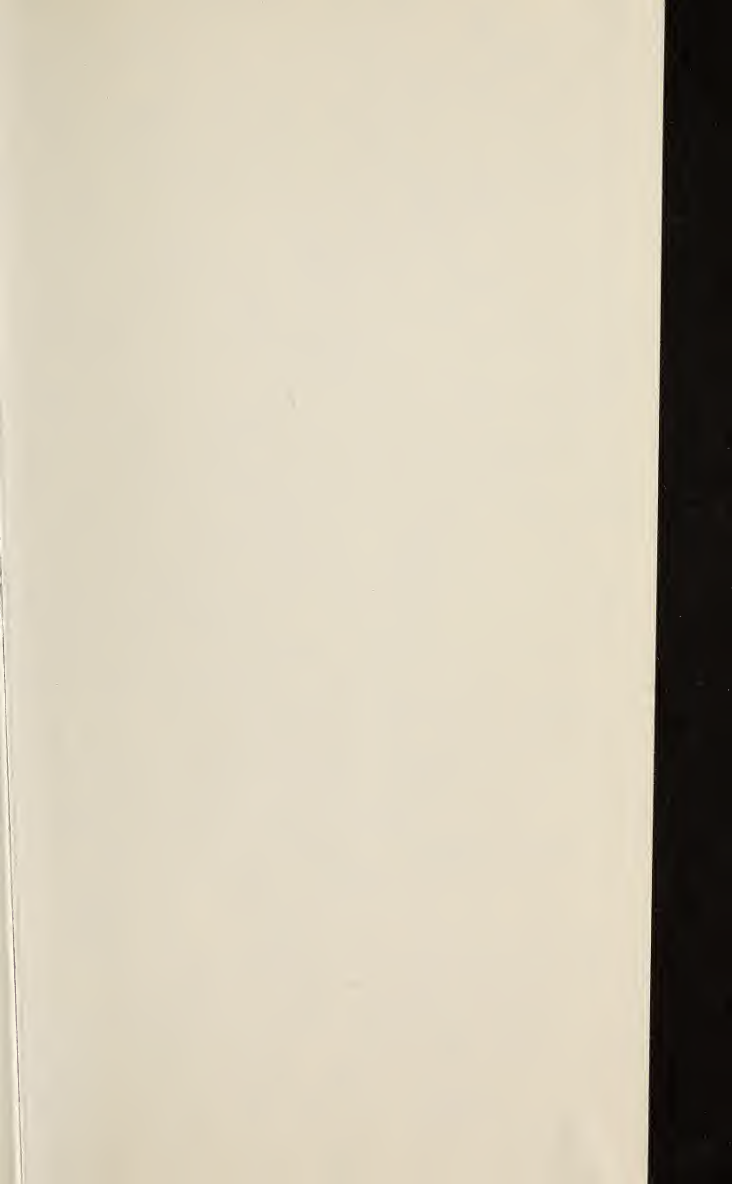
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ERASTUS EVERETT.

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E. B. LITCHFIELD, *President.*
E. D. LITCHFIELD, *Secretary.*
GEORGE ALLIN, *Treasurer.*
JAMES E. SOUTHWORTH.
JOHN BARTER.
JAMES M. BURT.
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JOHN P. ALLISON.









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